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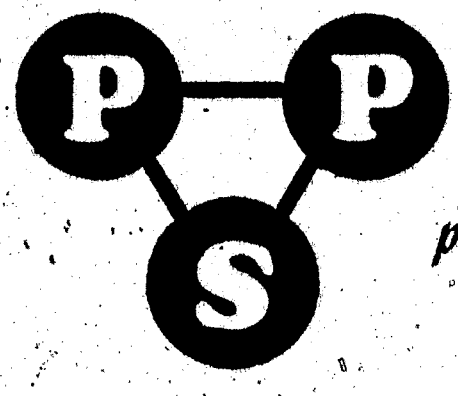
ABSTRACT

Counselor Education must train individuals to be extremely effective in communicating to others, and in understanding the communications of others. This involves a greater emphasis on nonverbal communication than exists in present counselor training programs. The paper reviews the available research on nonverbal communication from the various disciplines. It then examines counseling as primarily a communicative process, and discusses various counseling theories, particularly in terms of the importance of nonverbal communication. Types of nonverbal communication are noted, such as eye contact, facial expressions, gestures and proxemics. Finally, the paper offers a rationale for a training program in nonverbal communication, as well as some of the implications for counselor education in general. (NG)



pupil personnel services

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Background Information and Rationale

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Background Information and Rationale

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When Marshall McLuhan's discoveries about media burst on the intellectual horizon in the early 1960's, their impact was immediate and their author controversial. By some, he was hailed as a prophet of a new age; by others, a faddist seeking fame on the basis of little substance. In few cases was he ignored.

McLuhan was primarily concerned with the electronic media which are a part of twentieth century western culture and their impact on the modern age. He also wrote about the relationship between these media and the spoken and written words. By implication, however, McLuhan's work addresses a far more primal group of media. Before electronic communications and even before the spoken or written word, one might consider those media utilized by individuals to supplement, nonverbally, other forms of human communications.

McLuhan asserts, "the spoken word involved all of the senses dramatically", and again, "language extends and amplifies man, but it also divides his facilities". He cites the following example:

> There are not many ways of writing "tonight", but Stanislavsky used to ask his young actors to pronounce and stress it fifty different ways while the audience wrote down the different shades of feeling and meaning expressed...In speech we tend to react to each situation that occurs, reacting in tone and gesture even to our own act of speaking. (1964, p. 82)

And the concern here is only with the tonal possibilities inherent in the medium of the spoken word! When the multitude of other possible nonverbal cues is considered as well, the opportunity for effective communications is increased exponentially with each succeeding possibility.

In considering the training of counselors, how frequently do we take into account the inherent extra-verbal messages the client, and even the counselor may be transmitting in the course of their interaction; and how completely are we aware even of the variety of nonverbal media in use, or of the messages thay may be conveying? One could also wonder how many of the counselors being trained in those most forward-looking of programs currently in operation could sit in Stanislavsky's audience and identify even ten of the different meanings implied in the utterance of the word "tonight".

Then contention of this paper is that Counselor Educators must be primarily concerned with the training of individuals to be extremely effective communicators. Thus, in addition to the necessary theoretical exercises, they should be concerned with students' abilities to read and to transmit messages using a variety of human media. This interaction will be called nonverbal communication, or nonverbal behavior.

Interdisciplinary Interest in Nonverbal Behavior

It is significant that nonverbal communication should have a place in the work of thinker like McLuhan, even though his primary concern is with electronic media. Historical contributions to the literature of nonverbal behavior have evolved through a diversity of interests. Presently, this interest can be seen in the work of a variety of physical and social scientists, with, perhaps, the more important contributions and applications coming from Anthropology, Sociology, Child Development, Psychology and Physiology. Indeed, the writings and applications found in these disciplines represent a range and scope that begins to move toward some comprehensiveness, though by no means are they adequately organized and interrelated.

That being the case, one author mentions that, "although the nonverbal field is becoming increasingly interdisciplinary, it is still possible to identify within it the various disciplines that have explored the are" (Randall Harrison, 1972, p. 256). This paper will offer one example of the many contributions made by various disciplines, focusing briefly on the findings of certain anthropologists.

The contributions made by anthropologists have had a considerable impact on the study of nonverbal behavior. One very noticible effect has been the emergence of the study of Proxemics as a field of inquiry, following the work of Edward Hall. Hall has conceptually formulated the implications for human communication of differing patterns of utilization of space, and he has commented at some length on some of the ways this practice influences interaction within a culture. He states:

> "...man has developed his territory to an almost unbelievable extent, yet we treat space somewhat as we do sex...It is there, but we don't talk about it". (Hall, 1959, p. 147).

Hall believes that territory between human individuals and groups is developed rapidly, with individuals emitting unmistakable nonverbal messages in the utilization of spacial elements.

> "...if one has been sitting in a particular seat and someone else occupies it, one can notice a fleeting irritation. There is the remnant of an old urge to throw out the interloper. The interloper knows this too, because he will turn around or look up and say,

> "Have I got your seat?" at which point you lie and say, "Oh, no, I was going to move anyway." (Hall, 1959, p. 147).

In his book, The Silent Language, Hall indicates the nonverbal meanings of space as used differentially by various cultures. He also comments on what may happen in encounters between individuals from cultures that use space differently.

In Latin America, for instance, he finds that the "interaction distance", or the culture-appropriate amount of space between two participants in a casual conversation, is much smaller than with some American sub cultures. In discussing interactions between members of the different cultures, he asserts, "The result is that when they move close, we withdraw and back away. As a consequence they think we are distant and cold, withdrawn and unfriendly" (1959, p. 164).

Differing special considerations are present within cultures as well. Hall, in addition to recognizing "interaction distance", has defined and described "personal space" as the amount of space each individual feels he needs in order to operate comfortably. Thus there is the need to be sensitive within as well as across cultures for the optimal space in which to communicate. Further, space may vary in response to what is being discussed, as well as with reference to the attitudinal and cultural characteristics of the individuals involved in the discussion.

While the space between involved parties may be seen as a medium that conveys a message, the body itself is often a medium as well, as Julian Fast (1971) has asserted. He cites the following example:

> ...in Latin countries girles may telegraph a message of open sexual flirtation, and yet be so well chaperoned that any sort of physical "pass" is almost impossible. In countries where chaperoning is looser, the girl will build her own defense by a series of nonverbal messages that spell out "Hands off". When the situation is such that a man cannot, within the rules of the culture, approach a strange girl on the street, a girl can move loosely and freely. In a city such as New York...she learns to send out a message saying, "Hands off". To do this she will stand rigidly, cross her legs demurely when sitting, cross her arms over her breast, and use other such defensive gestures. (p. 4).

Fast, in agreement with Hall, emphasizes the context and conditions of the use of space in addition to discussing the use of the body as a "message". He also cautions against over-interpretation of body movements, especially when the meaning of the context is not considered.

He says, for instance, that "crossed legs or parallel legs can be a clue to what the person is feeling, to the emotional state at the moment, but they may also mean nothing at all". (1971, p. 146)

Neglect of Consistent Research

The foregoing examples from the field of Anthropology represent a small sample of the work being done in many fields on the subject of nonverbal behavior. Throughout the available research, however, there is a lack of consistency, in terms of trends, approaches, methods of observation, and catagorization systems. Interest has not, across the board, been strong enough to motivate a concerted academic effort. Thomas Evans, (1969, p. 221) in discussing this trend, remarks:

> "Researchers have largely been content to study verbal behavior, pretending that nonverbal behavior was either pedagogically irrelevant or that it did not exist. This has been true even though the most casual observer is aware that classroom teachers (for example) communicate both verbally and nonverbally to their students."

This is not to say, however, that there has been no concern for this problem. Evans and others have considered in some depth the possible reasons for the lack of consistent applied research in this area, despite an ever-widening interest, and have arrived at some tentative conclusions.

One of the largest of these assumptions is the idea that the plethora of phenomena to be observed under the heading nonverbal behavior (or, as McLuhan might whimsically refer to it, nonverbal media) is so overwhelming that researchers are at a loss to know where to begin. This is easily understood, when one considers the complexities implicit in dealing with only two aspects of nonverbal clues, space and body movement. Apparently, in an effort to make some sense out of this barrage of unfamiliar media, researchers approach the subject with prearranged category systems and impose these categories on whatever behavior they may observe. Here as elsewhere, each researcher sees through the lenses he brings to the task, and each thinks his the most comprehensive and clear. One overall result of this series of approaches is, as might be expected, that certain observable behaviros have not been coded due to the fact that they were not included in the observational model.

Charles Galloway (1971), who has devoted much effort in recent years to the training of teachers in awareness of nonverbal behavior, agrees with the above explanations, and had formulated some additional explanatory thoughts. Galloway would add the following factors in an

effort to explain the lack of comprehensive, consistent research into nonverbal behavior: first, the eagerness of researchers to study verbal patterns. He feels educators are so satisfied with the effect they feel they are having verbally that they feel no press to look further. Second, he feels the need has not been perceived until recently, as nonverbal behavior was thought to be consistent with verbal communication, at least in the field of education. Third, he is struck by the fact that there is no dictionary of nonverbal expression and that nonverbal expression is at the same time at least as arbitrary as verbal expresion, and frequently more obscure.

Thus, at the moment, the field remains open for innovative clarification. An example of one effort to solve the problem of codification of nonverbal behavior is the notation system developed by Birdwhistell (1970). Under this system, the eyebrows alone can be categorized in any one of twenty-three different positions!

And the situation is further complicated by Fast's assertion (1971) that the content of body language may be influenced by factors other than those presently formulated by theoriticians. Flora Davis (1971) adds that, in her opinion, the concept of meaning is not always the definitive one from which to approach nonverbal behavior. It is her opinion that some gestures are not intended to convey meaning.

One way of approaching this complex series of media is to study nonverbal behavior patterns in a specific context. Many of the writers mentioned above have stated that one of the major problems in interpreting nonverbal behavior lies in an inadequate understanding of the context within which it occurs. In keeping with the spirit of these observations, the remainder of this paper will consider the subject of nonverbal behavior as a tool for communication and understanding in the context of counseling and psychotherapy.

Communication as the Heart of the Counseling Process

The theory and practice of counseling has many different expressions, rooted in a variety of philisophical traditions, world-views, and practical methodologies. These variations have been intensified by historical differences in the definition of counseling and its similarity to and/or difference from psychotherapy. It is not the purpose of this paper to review counseling theory in depth. Interested readers are referred to Stefflre (1965), Ford and Urban (1963) and Brammar and Shostrom (1960). This writer's purpose is rather to highlight the similarities found in counseling traditions, the commonalities inherent in their various application, and their implications for the study of nonverbal communication within the counseling process.

Regardless of theory, process or method, the counselor and his client must eventually enter into some form of communicative inter-

action. Further, as was indicated briefly above, the nonverbal message is an essential aspect of that, or any other, communication. Budord Stefflre (1965) supports this assertion of the importance of communication in the therapeutic counseling relationship as follows:

> "Whether through nonverbal cues, through symbolizations or plain speaking, through physical arrangements or limited time, the counselor and client must communicate...The sensitivity and objectives of the counselor will greatly determine the extent and accuracy of communication. If the counselor with his "third ear" can hear and understand the story of the client's personal world, if he can help find a Rosetta Stone to aid in the translation of the client's private language and symbols and if he can detect the presence and meaning of nuances of tone, word choice and bodily gestures, then communication and counseling become possible. (Stefflre, 1965, p. 274).

Historical Bases for Counseling Theory

Lawrence M. Brammar and Everett L. Shostrom (1960) point out two historical bases for counseling theory: The first is rooted in behaviorism and stresses learning, relearning, and finding more adaptive methods for dealing with life. This approach, according to the authors, relies heavily on logical information and problem-solving as a matrix for the construction of theraputic modalities.

The second historical base for counseling theory advocates a "dynamic" view of personality and growth, and depends largely on psychoanalytic concepts. The "dynamic" approach is concerned with feelings, the removal of emotional obstacles, and an understanding of the unconscious motivations of human behavior.

Most theoretical variations can be fitted into either one or the other of these traditions. Brammar and Shostrom include psychoanalytic and self-theory schools under the "Dynamic A-proach" and learning theories, field theories and gestalt theory under the "Behavioral Approach".

The essential differences among psychotheraputic systems, that might be inferred at least simplistically from the foregoing distinction between Behavioral and Dynamic approaches, is further highlighted, though in a slightly different context, in the work of Ford and Urban see the essential differences among psychotheraputic systems as

being rooted in the theorists' own perceptions of man. The pair characterize the fundamental issue as a split between the view of man "as Pilot" and man "as Robot" and describe the difference as follows: Man as Pilot -- Sometimes man is viewed as exercising control over his behavior and the life-situations he encounters. He pilots his craft through the sea of life, choosing his course from the possibilities provided by the characteristics of his ship; the influence of the wind and the waves at any given time; and the ports toward which he wished to sail. He can be "responsible" (Ford and Urban, 1963, p. 595) for his own behavior. Man as Robot -- Another image of man, implicit in counseling theories, emphasizes the automaticity of behavior. Man's craft, according to this view, follows the currents of the sea of life. It is determined in its course by the direction of the wind, the power of the waves, the size of the ship's sail, and so on. It seems to be guided, but in reality it cannot help itself. Therefore, it is not responsible for its own direction (Ford and Urban, 1963, p. 597).

These metaphorical descriptions provide yet another approach to viewing differential conceptualizations of man operant in contemporary counseling theory. According to the foregoing authors, Adler, Rand and Rogers generally subscribe to the view of Man as Pilot. Their theories tend to emphasize man's response to his environment, his perceptions of events, and the importance of interpersonal relationships for contributing to personal development. Subjectively observed responses and the client's perception of them are of primary importance to these therapists. Carl Rogers (1951) maintains:

> "...it is the counselor's aim to perceive as sensitively and accurately as possible all of the perceptual field as it is being experienced by the client, with the same figure and ground relationships, to the full degree that the client is willing to communicate that perceptual field; and being thus perceived this internal frame of reference of the other as completely as possible to indicate to the client the extent to which he is seeing through the client's eyes (Rogers, 1951, p. 34).

In contrast to the Man as Pilot theories, Ford and Urban claim that Freud and the behaviorists such as Wolpe see man as a robot. They are interested in the determinants of man's behavior (or, more briefly, what pushes him around). They therefore are concerned with such concepts as instincts, desires and stimuli. They take the position of objective observers of the client's behavior, with the aim of discovering what in his history led him to the point he has presently attained. They see man, not as responsible for his behavior, but as the victim of biology, situational events, and conditioning.

In discussing their observations regarding the "Man as Pilot" vis a vis "Man as Robot" distinction, Ford and Urban concede that the two extremes are not exclusive, but can be seen as two ends of a continuum. They concede that most theorists recognize that both conditions occur simultaneously in man. He responds uncounsciously, but also controls and directs himself in accord with situational demands. They further stress that overemphasis of one side or the other "will lead to serious theoretical differences". (p. 599).

Eclecticism in Counseling Theory

A number of theorists have argued for adoption of a position that is neither extreme of the continuum mentioned above, but some combination of the tenets of both views. These advocates of eclecticism in counseling have encountered mixed reactions in the field. L. Brammar (1969) stated in this connection that electicism .. "as a counseling point of view has experienced a history of contempt and skepticism mixed with sporadic enthusiasms (p. 192)".

Brammar maintains that the negative reactions to eclecticism are based on the view that to accept such a stance is merely to accept bits and pieces of various theories; or to confess to being caught in a middle position between the two poles representing directive and non-directive counseling. Indeed, those using the term eclectic" to describe their counseling approach, have been called "naive, lazy, confused or deluded" (p. 192). Brammar attributes this reaction to the fact that historically, those who follow one specific approach as disciples, so to speak, tend to have little tolerance for those of lesser faith.

He however, argues for an overt, eclectic view of counseling, emphasizing that each counselor must develop his own point of view, consistent with his own findings. This, he feels, is far superior to implementation of weak adaptations based on the views of others. These writers feel that an eclectic stance is liberating, in that it is open to all previous research findings, on either end of the continuum, and holds in addition the potential for an ongoing generation of hypotheses.

Robert R. Carkhuff and Bernard G. Berenson (1967) are two theorists who have attempted to put eclecticism into scientific practice. They state:

> "In our systemic eclectic stance, all conditions function, where appropriate. All sources of learning are emphasized in the activities of the whole person: the didactic, the experimental, and the role model for effective living..."(Carkhuff and Berenson, 1967, p. 233).

Their position is based on the assumption that the counselor should consider all possible motivators of behavior and only eliminate individual factors based upon the results of hypothesis testing. By this they mean that the counselor remains open to all possibilities in the counseling relationship, and the direction of therapy is determined by the course of each individual action.

Carkhuff and Berenson also maintain that there are certain "core dimensions in the counseling relationship" (1967, p. 26). By this they mean, there are certain value stances that are inherent in the effective counseling relationship that persist across theoretical lines. Those core dimensions are: empathy...

> "where the first person or counselor strives to respond with great frequency to the other person's deeper feelings as well as his superficial feelings ...The implication is that, ultimately, the therapist's effectiveness is related to his continual depth of understanding rather than his ability to "technique it" during the early phases of therapy." (p. 26).

The authors further reinforce this position by stating that this communication of the counselor's awareness of his client's and his own feelings provides the base for change.

Respect -- or, positive regard is the second of the core attitudes. This must be communicated by the therapist to the client if growth is to occur. Carkhuff and Berenson maintain that "...the communication of respect appears to shatter the isolation of the individual and to establish the basis for empathy (1967, p. 28)". Respect is communicated through warmth and understanding."

The third necessary dimension, according to these authors, is genuineness, and this dimension provides the basis for the entire therapist can be honest with himself, and, thus, with his client (p. 29)". And the fourth is concreteness or specificity of expression. This ... "involves the fluent, direct, and complete expression of specific feelings and experiences, regardless fo their emotional content, by both therapist and client (pp. 29-30)".

Brammar and Shostrom, though they approached the problem from a somewhat different perspective, have also discussed goals within the context of the theraputic process. Their concerns include: (a) development of relationship and overcoming resistance; (b) the expression of feeling and clarification of the problem; (c) the exploration of feelings; and (d) the development of insight (the understanding of relationships).

Central to these two articulations of common goals in the counseling process, (and implied throughout the foregoing theoretical discussion by the fact that in all cases the discussion was concerned with a counseling context) is the interaction between two parties. Effective communication certainly appears to be essential to the interview-oriented counseling relationship. Mutual understanding and perception of meanings of symbols and signs therefore become the means by which change may be brought about in the client's behavior. Harry S. Sullivan (1953) articulated this concern by proclaiming that for him the curcial aspect of interpersonal understanding is effective communication. He also felt that interpersonal relationships are mediated by both verbal and nonverbal communication.

Nonverbal Phenomena is Counseling and Psychotherapy

The practive of counseling and psychotherapy has utilized, albeit somewhat sporadically and inconsistently, some of the knowledge and techniques related to nonverbal behavioral events. This section will discuss both the usage and the neglect of the available information.

Many theoreticians, scholars, and practicioners cite or demonstrate the importance of understanding the nonverbal transactions in the theraputic counseling situation. John Deutscher (1969) emphasizes the importance of the counselor's understanding the nonverbal behavior of clients, citing such examples as bodily cues, facial expressions, vocal cues, and personal appearance in the theraputic situation. Deutscher stresses that counselors can achieve better understanding of their clients by "attending to" nonverbal cues, and adds in conjunction with this observation that counselors cannot trust verbalizations alone for a complete picture of the client's situation. Additionally, he advocated a keen awareness on the part of therapists of the body cues which them themselves are emitting during the course of the relationship.

Another articulation of the nonverbal phenomenon, in terms of "sensory awareness", has been introduced by Wolfhart (1971), who also feels that whatever the theoretical position of the counselor, the critical use of nonverbal techniques is essential to the process of therapy. He questions the near-exclusive usage of verbal modes in counseling, and calls for the incorporation of nonverbal understandings.

Indeed, close examination of the literature of counseling and psychotherapy, whether it be "dynamic", "behavioral" or "eclectic" reveals widespread allusion to the place of nonverbal behavior in the counseling process. Some of these explicit references are noted below. William Schutz, for example, states:

> "Internal thoughts and feelings must be expressed in some fashion. Scientific discoveries are written in technical language; music is written and

> played; other creative feelings are painted, sung, danced, spoken, acted. In some way a person must communicate his experience through the use or posture of his body or some part of it". (William Schutz, 1967, p. 69)

Theodore Reik (1964) similarly relates unconscious strivings to nonverbal expressions. In his book, Listening With the Third Ear, he gives many examples of the interactions between nonverbal behaviors and rooted conflicts of the unconscious that may be found in a clinical setting. He is convinced that the therapist must acquire great skills in and sensitivity toward understanding the unspoken communications of his clients. In urging further study of unspoken client behavior, Reik states that what is conjectured with reference to these issues must come to intellectual consideration before scientific truth and understanding can be confirmed.

Other counseling theorists also deal in the concepts related to nonverbal behavior. Much of Carl Rogers' writing stresses the importance of the counselor's "congruence" in his relationship with the client. Only after the acquisition of the capacity for this congruence in relationship, can the process of therapy begin. Grummon (1965), too, stresses that the counseling process will be inhibited if the counselor feels one way about the client and interaction, but behaves as if he felt another. There is much concern on the part of client-centered therapists about the necessity of facilitiating congruence among the feelings, words, and nonverbal behavior. Thus, within the counseling relationship, it is essential for the counselor to have achieved such internal and external consistency, and to demonstrate it by bodily posture, facial expression, tone of voice, and other nonverbal cues. Rogers further maintains that if the precribed conditions of therapy are implemented, and continued over a period of time, that certain outcomes could be expected. One of these outcomes is characterized as a gradual freeing of expressions of feeling in both "verbal and motor channels".

The practice of psychotherapy as described by Freud and the Neo-Freudians similarly stresses the importance of nonverbal transactions in therapy. Paul T. King (1965) summarizes this position:

> "Some therapists will use the nonverbal cues offered by the client as a means of understanding his present emotional state. Such clues as pallor, sweating, posturing, preening, and undue relaxation can often furnish opportunities to tap some pocket of strong affect that would remain undetected if attention were focused solely on the verbal output. (King, 1965, p. 116)".

The play theraputic situation often depends exclusively on the utilization and interpretation of nonverbal behavior expressed by youngsters,

and this dependence exists whether the counselor utilizes a directive or non-directive approach. Elaine Dorfman (1951), who has had much experience in working with children in play therapy, has found that they express their feelings, traumas, and conflicts nonverbally, while manipulating a variety of media. She has further demonstrated that the process of therapy outlined by Carl Rogers in his work with adults is nearly analogous to her work in play therapy with children. In addition to play therapy, the importance of understanding nonverbal cues has also been demonstrated in "work" or task situations.

And yet, despite the weight of the foregoing theoretical evidence, a review of the literature of psychotherapy and counseling yields very little in terms of explicit explanation, definition, or description of the nonverbal phenomenon. Indeed, one group of authors has remarked that "the use of nonverbal communication in psychotherapy as a tool for better understanding ofthe patient has often been alluded to, even though it has not been dealt with systematically. (Dittman et al, p. 239). This neglect is particularly difficult to understand in light of the fact that many of the more important and lengthily described phenomena are concerned with nonverbal behavior.

Accordingly, George Mahl (1968) says to his colleagues that "psychotherapy research neglects the study of gestures and body maneuvers during interviews. Even the most casual survey of the literature demonstrates this case (p. 295)". Mahl further states:

> "For example, the two preceeding research in psychotherapy conferences included no paper in which the investigation of nonverbal behavior during psychotherapy was a constant issue. And Matarazzo's review of psychotherapy research for the Annual Review of Psychology (1965) volume does not mention the topic. (Mahl, 1968, p. 295)".

Ekman and Friesen suggest three possible reasons for this continued research oversight: (a) a long history of inconsistent, nonsystematic, and contradictory results, evoking general skepticism as to whether this mode leads to reliable information; (b) failure to obtain permanent records of behavior, indeed, failure to determine an appropriate "unit of measurement", and (c) failure to devise methods which would reveal the meaning of nonverbal behavior.

Thus, while practioners have historically proceeded on the basis, at least in part, of material derived from nonverbal phenomena, there has been little explicitness in the articulation of these procedures. Urban and Ford (1963), for example, point out that while Freud insistently acknowledged sensoric and motoric responses, he did nothing to place them in any systematic manner into his theory. He wrote of sense organs as being

under the control of the ego. Yet these comments were brief and merely allusive, and were not situated within his theories.

In summary many therapists and researchers have alluded to the importance of nonverbal behavior in the counseling relationship, even though the topic has yet to be examined in an effective, systematic way, Further, the literature suggests that nonverbal behavior is essential to the counseling relationship. The implication is clear. In order for a counselor to be maximally effective, he should be trained in the understanding of nonverbal cues. And in order for that training to be possible, the entire area of nonverbal behavior in a counseling context must be examined in greater systematic detail.

Specific Applications of Nonverbal Behavior to Counseling

The foregoing sections have dealth largely with theoretical assertions to the effect that nonverbal behavior is an important, even as essential part of the communication process in the theraputic context. It has been discussed at some length, that the information presently available in this area is still not easily accessible to the counselor who may wish to acquaint himself with some basics in an effort to learn more of the possibilities of such knowledge, for his own practice.

While those assertions are substantially true, the picture is not hopelessly bleak. This section will therefore attempt thumbnail sketches of some of the more ptoentially revealing aspects of nonverbal behavior in counseling, culled from a number of different sources. It is the intent of this section primarily to give a small sample of the potential that is yet to be developed.

Leakage of Information and Nonverbal Behavior

A number of writers have commented on the "leakage" function of nonverbal behavior in counseling. That is to say, it is not unusual for clients who have difficulty in or resistance to verbalizing their true feelings to expres them subconsciously on a nonverbal level. Brammar and Shostrom (1965) assert that observation of nonverbal behavior by the counselor is important for making inferences about the "internal works" of the client. Michael Argyle (1967) adds more detail to this assertion by explaining how certain nonverbal behaviors are related to the client's unspoken thoughts and attitudes. Schutz (1969) adds that many people find it difficult or impossible to communicate verbally, but are constantly transmitting nonverbal signals indicative of their conflicts, attitudes, and feelings. Understanding of the implications of nonverbal behavior in counseling can therefore provide the therapist or counselor with access to a convenient reality check as to the congruence between the client's inner concerns and his verbalization.

Nonverbal Behavior and the Expression of Feeling

Many writers have expounded on the importance of nonverbal behavior in the expression of feeling in counseling, and there are numerous examples of this occurrance. Ekman and Friesen (1968) for example, state that one for the functions nonverbal material serves is as a "means of expressing or communicating emotion, either because of the physiology of the organism or because of the priority of nonverbal to verbal behavior in the formative years of personality development (p. 180)". Felix Loeb (1968) similarly reports the relationship between nonverbal behavior and feeling, mood, and emotional; and Dittman et al (1965) state that "there is affective information available in bodily cues and ... these facts warrant some thought because of their possible implications for psychotherapy training and practice (p. 244). Other authors (Argyle, 1967 and Deutsch, 1968), have also stressed this observation.

Nonverbal Behavior and the Severity of Illness

There has been research in recent years probing the possible relationship between nonverbal behavior and severity of mental illness. Jurgen Ruesch (1955) discovered in this area that there is in fact a positive correlation between the inability to relate nonverbally and the severity of illness. He postulates that man learns to communicate on a nonverbal level before mastering verbal signs:

> "In language development, the gradual shift from nonverbal to verbal codification occurs in three distinct steps: the earliest froms of codification involve action signals, mediated predominately through construction of the smooth muscles ... Later on, when the child is learning to move, such somatic language is supplemented by action signals mediated through contraction of the stripped muscles ... Finally when social action has been learned, verbal, gestural, and other symbolic forms of denotation replace some of the previously employed methods of action codification (Ruesch, 1955, p. 326)."

According to Ruesch, failure to learn the prior (nonverbal) stages can be related to mental illness; additionally, the lack of facility in the utilization of appropriately learned nonverbal behavior can reveal the severity of illness.

Classification, Usage and Functions of Nonverbal Behavior in the Counseling Relationship

As previously mentioned in another context, research on the interpersonal effects of nonverbal behavior has been classified primarily around parts of the body and usage of space. Reporting in this area cen-

ters around eye contact, facial expression, postoue, gestures, proxemics, vocalisms, proprioceptive responses, and body appearance.

Eye Contact. Many theorists feel that, of all the parts of the body, the eyes and their behavior loom most important for the interpretation of meaning, regulation of communication, giving and receiving of feedback, and transmission of information. (Fast, 1971) Eye contact serves an important function within an interpersonal relationship. It is often utilized by one individual to signal to another that "the channels for communication are open" (Knapp, 1972, p. 132). This initiatory function of eye contact was explicated by Knapp (1972) as follows:

> "When you seek eye contact with your waiter in a restaurant, you are essentially indicating the communication channel is open, and you want to say something to him. You may recall instances when your classroom instructor asked a question of the class, and you were sure you did not know the answer. Establishing eye contact with the instructor was the last thing you wanted to do. You did not wish to signal the channel was open. We behave the very same way when we see someone coming towards us, and we do not want to talk to him (p. 132)."

Thus, by making eye contact we can initiate and invite a relationship; by avoiding it, we can signal resistance to or cut off possible interaction. Eye contact may be used as an indicator of interest and intimacy within an interaction; looking at a person ususlly indicates that we are interested in him, and in what he has to say (Argyle, 1972). Argyle and Dean (1954) postulated that the amount of looking can be perceived a a sign of intimacy, while Exline and Winters (1945) found that subjects in their experiments looked longest at those whom they liked. They also found that subjects avoided eye contact with those whom they did not like, or who they felt were negative toward them. In short, eye contact often conveys the nature of the relationship:

> "For instance, eye contact (usually accompanied with a smile) signals a need for affiliation, involvement, or inclusion. Those who have high affection needs tend to return glances more often. Such affiliation needs may be the basis for a courtship relationship. Hence, the descriptive term "making eyes". Both males and females are prone to choose partners with eye contact when introduced (Knapp, 1972, p. 132)."

Another frequent use of eye contact that may be of concern for this paper is as a device for gaining feedback in a relationship. Eye contact enables the speaker to receive constant information as to how the receiver is perceiving his message when he speaks. In summary, eye contact can be used to initiate, sustain, and give or receive feedback in the interpersonal situation. It can cover attitudes and feelings; it can reinforce competition; and it can inhibit or produce anxiety. Plainly, the counselor who possesses an awareness of these possible meanings specialized to emphasize their application to the counseling relationship, would have access to another whole medium of communication.

Facial Expressions. If the eyes are the windows of the soul, the face is front that the soul puts forth to the world. While theories differ as to whether facial expressions are inherent in the species, are learned, or originate in a combination of both of the foregoing, most writers in the area agree that the face is crucial for the expression of affect, and reveals more about an individual than his verbal behavior (Applebaum et.al., 1913).

Mark Knapp (1972) regards the face as a complex stimulus, and describes "displaying rules" for the interpretation of its messages:

1. De-intensified affect. Strong emotion can be made to appear minimal when an individual feeling strong emotion masks his feelings with a "de-intensified" facial affect.

2. Neutralizing affect. This is best exemplified by the "poker face" exhibited by the player who has just drawn his fourth ace.

3. Over intensification of affect. The opposite of #1. Relative mild affect can be made to appear intense.

4. Inappropriate masking of affect. Displaying, for example, gaity in an effort to cover tension and anger. The thing to note with reference to the above is the fact that the individual exerts a great deal of control, often conscious, over the facial affect displayed.

Argyle (1972) suggests that facial expressions generally accompany speech, and seem to frame the meaning of verbal behavior. The face indicates the context of the communication and gives some idea of how it is to be interpreted. Thus, for example, a single verbal utterance would have completely different meanings, depending on whether it were framed by a smile or a frown.

Posture. The significance of posture as it communicates messages in relationships should not be overlooked in the counseling interaction. Posture expresses feelings, and indicates a person's perception of himself and of his role. Posture is reported to vary with emotional states

(Argyle, 1972) and can be a cue of "leakage" of real affect that may not even be displayed facially. This might be exemplified by a client who exhibits an open smile, while at the same time displaying very rigid body configurations such as tightly crossed arms and rigid use of the legs and trunk.

In addition to affect, posture can tell the aware observer a good deal about a client's attitudes and perceptions of status. Mehrabian (1968) for example found consistent relationships between specific body postures and such attitudes as friendly and hostile, and such status roles as superior and inferior. This latter was exemplified, for example, by the fact that subjects assuming superior roles tend to raise their heads as they moved, while those assuming inferior ones would lower their heads. Goffman, too, gives examples of similar relationships between body posture usage and status.

Gestures. Since there is some disagreement among the experts regarding what may constitute a gesture, this paper will select a very general definition that can be used to encompass most of the more specific ones that appear in the literature. A gesture, then, will be seen as a "visible body movement which carries expressive meaning" (Eisenberg, 1971, p. 99).

Gestures are usually associated with verbal behavior, and may be used to accompany, augment, or substitute for speech in any given situation. The utilization of gestures as a form of nonverbal behavior shows wide variation among people and cultures in terms of both usage and style. Some individuals and cultures utilize many gestures, others very few; some gesture broadly, others in a narrower, more rigid style (Eisenberg, 1971). In any case, differences from client to client in the use of gestures do suggest serious implications for the coundelor. In some cases, meaning can easily be understood, due to common agreement upon the interpretation of the sign (e.g., pointing or saluting), but in most cases gestures have meaning that are the specific to the individual, the subject matter, and the particular relationship.

Some specific uses of gestures are: as regulators of communication, for instance, through downward head and eye movements at the end of statements and conveyors of emotion, e.g., a clenched fist that indicates anger; or of attitude. For example, Dittman (1962) found that depression was usually accompanied by fewer hand and head movements, but more leg movements.

Eisenberg (1971) defines Proxemics as involving the "relationship between the communicator's body and other people or object in the environment (p. 28)". Its study is inherently concerned with the concept of personal space, discussed in an earlier section of this paper. As mentioned in that section, the distance between interactors in the interpersonal situation can be seen as indicating the degree of familiarity between them and sometimes even the purpose of their communication.

Counseling and other intense personal relationships may involve a "close personal space", while more formal interactions, such as business transactions, would be likely to occur with a greater distance between the participants. Space utilization can attest to the status of participants in an interpersonal relationship, and thereby serve as a cue to be integrated into the theraputic process.

Proxemics. The field of proxemics has much to offer those involved in counseling practice. Of all the categories of nonverbal behavior, this one may hold the most potential for integrating the meanings of other forms of nonverbal behavior in communication. By means of a conscious understanding and utilization of space, the counselor can begin to check other hypotheses regarding the client, such as threat, defense, or genuineness and authenticity.

Proxemic insights can also be used by the counselor to facilitate or inhibit certain kinds of roles and behaviors. Counselors who recognize as important such things as relationship, mutuality, and quality of interaction could consciously manipulate space and objects in order to break down differential-status-producing effects. Counselors involved in a theraputic model which objectively emphasizes the counselor as "expert", can, if they so desire, utilize spacial components and objects in ways that suggest formality and difference. (Consider, for example, the legendary psychoanalytic couch, as compared to the more recent eye-to-eye approach to therapy.)

Vocalisms. According to Argyle (1972), the nonverbal expressions termed "vocalisms" consist of the following two subcategories: (a) prosadic signals, that is, "pitch pattern, stress patterns, and junctures (pauses and timing) which affect the meaning of sentences, and are regarded as true parts of the verbal utterances (p. 251)", and "paralinguistics signals which include emotions expressed by tone of voice; group membership expressed by accent; personality characteristics, expressed by voice quality, speech errors, etc. (p. 251)" Vocalisms have implications for counseling, in that the meaning of verbal utterances is severely affected by vocalisms. This was demonstrated by Mehrabian (1967) in a study where, utilizing words previously judged as positive, negative, or neutral, he learned that their meanings as judged by observers were dependent on variations of tone alone. (Shades of Stanislavsky).

Interview-oriented counseling is conducted verbally, thus providing a rich source of vocalisms, occurring in the speech of therapist and client alike. The role of vocalisms in counseling is critical, in that they can be used to convey attitudes, emotions and ideas, and can serve to support defense, deception, and a whole series of similarly significant attitudes.

Summary. It is interesting in light of McLuhan's insistence on the idea that we are a verbal culture to ponder the fact that this initial introduction to nonverbal behavior has been through the printed word. Its impact has, therefore, been more cerebral than experiential. Without some informed training in the understanding of the various channels of nonverbal communication, exposure on the part of the counselor to repeated, nonverbally-expressed affective content could be likened to media bombardment and the counselor could be seen as subject to the feelings of helplessness, inadequacy, and flight or defense on the other hand, can be likened to adding another whole dimension to the abilities the counselor already possesses.

Rationale for a Training Program

The first argument for a training program for counselors in nonverbal behavior, then, can be argued from a negative stance. Rather than leaving the counselor to fight or flee in the face of messages he cannot decipher, how much more intelligent it would seem to familiarize him with the various media available for human communication, and to assist him in becoming adept at handling them in order to improve the quality of his own communication.

The second is from a more positive position. Since nonverbal behavior can provide the therapist or counselor with valuable clues as to his client's real feelings and ideas, it is inefficient not to train him to receive and send messages on those frequencies supplemental to the verbal.

But the third argument for such a program is somewhat different from the previous two. The third argument is that in some contexts, the counselor or mental health professional may have to deal with a wide variety of clients with a narrow margin for choice on his part or the client's as to whether he would be the best counselor for that individual. This would include such settings as community mental health centers, schools, the armed services, and others. In these situations, a knowledge of nonverbal communication might assist the counselor in achieving greater understanding for clients s/he might not have chosen in another setting. Roberts (1974), in the rationale for developing a nonverbal training program for teachers has cited a number of situational issues that should also be considered in the training of counselors. Roberts writes:

> The teacher's awareness of the nonverbal communication which is ever on-going in her class would help her understand more accurately what the child is saying. Children are not always verbal about expressing themselves, and many of their feelings will be expressed through their nonverbal behavior. (Roberts, 1974, p. 12).

This observation could be expanded to apply to anyone who works with children in the teaching and counseling professions, and the younger and/or less verbal the children may be, the more important the observation becomes. June Singer (1912), a psychotherapist, maintains with her clients the stance that in any situation characterized by a possible lack of understanding, it is the more conscious individual who bears the greater responsibility for understanding. It would not seem inappropriate to generalize that observation to work with children and maintain that in most cases it is the adult who bears the larges part of the responsibility for understanding (especially if understanding is what he does for a living!). And insofar as understanding children's communications involves understanding their nonverbal as well as their verbal messages, training for that purpose could be seen as, at the very least, most appropriate.

Roberts further remarks that "because the nonverbal aspects of communication are such a part of our day-to-day interchanges, it is most often there that the subtleties in our interactions can be misread". This observation should provide food for thought for counselors, whose stock-in-trade is frquently the perception and interpretation of subtly delivered messages. To what extent are they capably and responsibly mediating the messages they may be sending to their clients? A training program for heightened sensitivity in this area would provide the opportunity to develop that ability.

Another significant issue raised by Roberts is that of the culturally different and/or disadvantaged child in the American public school context. Citying Bernstein (1969), she maintains that "youngsters from the lower calss depend almost exclusively upon the nonverbal cues for detection of meaning in school situations". (p. 15). She goes on to imply that teachers who evaluate the interactions in their classrooms primarily or exclusively in terms of the verbal content that is communicated are probably basing their judgments on less than half of the available and relevant information. This fact may also be viewed with reference to counseling, which is so heavity verbal and content-concerned. Counselors who deal only or primarily with issues of content may be dealing with the proverbial tip of the iceberg. A training program in nonverbal communication would provide them with the opportunity to go below the surface.

The other side of the foregoing argument might also warrant brief consideration. Children not only depend on nonverbal cues for learning, but also communicate using a wide range of nonverbal elements. The teacher or counselor should be able to "read" as well as to "speak" this other language.

An issue that could, if there were a parallel in the field of counseling, have even more far-reaching conequences, is raised by Roberts when she says that:

> The attitudes of teachers which are transmitted nonverbally appear to be more and more a concern,

> for these nonverbal cues, signals, and messages may set up the story of success or failure for a student, without the teacher or students even understanding which part each played. (Emphasis Mine, p. 21).

The ethnical responsibility for teachers implied in this statement could be a concern for counselors as well, particularly when one recalls that "positive regard" is one of the core attributes of effective counseling.

The foregoing are but a few considerations that support the contention that counselor trainees ought to be exposed to a systematic consideration of the impact of nonverbal behavior, their own and that of others, on the counseling relationship. The following section will therefore concern itself with some of the implications of the contention for the field of Counselor Education.

Implications for Counselor Education

There is considerable evidence to support the assertion that the ability to communicate effectively on all levels is essential to the maintenance of effective counseling relationships. Yet Evelyn Rimel (1969) is convinced that the teaching of communications skills is perhaps the most difficult problem plaguing modern counselor educators. Counselors simply cannot merely be "technicians" and still be involved in an effective helping relationship. Thus, counselor educators must develop ways of assisting the trainee to maximize his ability to communicate accurately, honestly and responsibly. In keeping with this goal, a systematic exposure to training in nonverbal behavior might affect Counselor Education as follows:

Training. The study of nonverbal behavior and communication could be integrated into most, if not all, existing training experiences and curricular elements presently employed in the preparation of counselors. This inclusion could occur in both didactic and experiential program components. Thus, such a modification of training in favor of inclusion of nonverbal elements could be seen as economical.

Theory. Literature related to nonverbal communication is as demonstrated in this paper, in concert with theories of human development and behavior. Thus inclusion of research findings in the nonverbal area could easily be integrated with the study of personality and counseling theory.

Trainee Self-Understanding. The vaule of congruency between behavior and verbalization is a frequently stated goal of counselor training. And much of the research dealing with the nature, function, and coding of nonverbal behavior is concerned with its relationship to verbal expression, feeling, and meaning. That being the case, the inclusion of a non-

verbal training segment could significantly contribute to the realization of one of the counselor educator's primary objectives. Recent utilization of audiovisual recordings for supervision of training practica could assist in this project.

Recommendation

In light of the foregoing, it is the recommendation of this paper that counselor educators begin to give serious consideration to the necessity for training student counselors in the use and interpretation of nonverbal communication skills. This should be done deliberately and systematically, making use of available knowledge in the field while simultaneously advancing the frontiers of knowledge in this critical, uncharted area. After all, the world is in the throes of a cultural revolution whose like has never occured in history, and yet its prophet is not able, or at least has not demonstrated the ability, to separate the vast spectrum of nonverbal behaviors from the spoken word.

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